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THE EXPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



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C O N T E N T S

When You Lose Your Loved Ones	58
Prof. Ernest Osborne	
Gossips and The Cross	61
C. Irving Benson	
Sermon as Effective Communication	62
Richard K. Morton	
The Bachelor Pastor	63
Donald Hoger	
If Man Should Reach The Moon	63
Walt Huntly	
Lay Worker Will Never Retire	64
A Wasted Life	64
Walter E. Isenhour	
CHURCH METHODS	65
Day of Prayer, Oct. 1, 1958	
50,000 Bookmarks	
Correct Dress Ruling	
Crime Syndicate Power Growing	
Concrete in Construction	
Stories— How to Remember Them	
Dedication Day	
Service of Dedication	
SERMONS	69
Unfinished Business	
Cecil C. Urch	
What Is Your Accent	
H. Lovering Picken	
Four Anchors	
Henry David Gray	
Who Do You Say That I Am	
H. Richard Rasmusson	
ILLUSTRATIONS	75
BOOK REVIEWS	77
TOPICAL INDEX	81
WHERE TO BUY	82

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

WHEN YOU LOSE YOUR LOVED ONE

Help in avoiding the "morass of confusion, anxiety, and depression" which may affect anyone on the death of a parent, a husband, wife, child, is offered in a new pamphlet, published by the Public Affairs Committee, 22 East 38th Street, New York City.

Written by Ernest Osborne, Prof. of Education, Teachers College, Columbia University, the 25-cent booklet deals not only with the surprising and somewhat disturbed reactions of many individuals when suddenly bereaved but also with the difficult problem of interpreting death to children.

"It is understandable that the death of one with whom one has had an intimate relationship brings a pervasive feeling of loss," writes Mr. Osborne, but "what is less well recognized is that this feeling of loss may be taken as a personal slight, the feeling that the departed has run away.

"Yet on a deep emotional level, such feelings of desertion, deprivation, and resentment are to be expected. If we know this, we are likely to be able to cope with them more positively," says Mr. Osborne, and adds, "Our fears often give rise to anger. We are angry that this should happen to us. We cannot see why we should have been picked out for such tribulations" - these are childish reactions. But there is nothing shameful in having these, when one is first faced with an overwhelmingly new and different experience.

Mr. Osborne also makes a number of suggestions about the practical aspects of funeral arrangements. "For many families," he points out, "the money paid for a funeral is one of the largest expenditures made during

(See Page 59)

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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AN EXTRA EXTRA

Dividends, in the history of the Presbyterian Ministers' Fund, have always been like pennies from Heaven." Members of the Fund family are always being amazed and delighted with their shares in the property of the family.

As a fitting symbol of this ancient and honorable company's service there will be a special extra dividend paid during 1959. Two hundred years of chartered service to the clergy will thus be commemorated. The extra profit will be one-half the regular dividend. It will be paid on all policies in force on December 31, 1958.

It will be an honor to be a Fund policy-owner on January 1, 1959, when, it is hoped, the total of the Fund's insurance in force will reach \$200,000,000!

Write to

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

Alexander Mackie, President

17 _____ Two Hundred Forty-one Years _____ 1958

1958 BUILDING PRODUCTS EXPOSITION CHICAGO, NOVEMBER 22, 1958

Melvin H. Baker Chief Executive and Chairman of the Board of National Gypsum Company has accepted an invitation to deliver the principal address at the opening meeting of the 1958 Building Products Exposition in Chicago, November 22, 1958. The annual convention and trade show of the National Retail Lumber dealers Association, the Building Products Exposition is the largest and the most comprehensive show in the building materials industry and is the only national trade show designed especially for the building material dealer. Held last year in Philadelphia,

When You Lose Your Loved Ones (From page 58)

lifetime. Failure to take prudent safeguards create hardships."

Send your orders for "When You Lose a Loved One", with remittance to the address given in the first paragraph of this note. Do send orders to The Expositor, as we do carry copies of the booklet.

the Exposition drew an attendance of more than 7000 lumber and building material dealers from all parts of the country.

National Retail Lumber Dealers Ass'n.,
Suite 302, The Ring Building,
18th and M. Streets, N. W., Washington, D.C.

FAMILIES EXCHANGE HOUSES OVER PET DOG

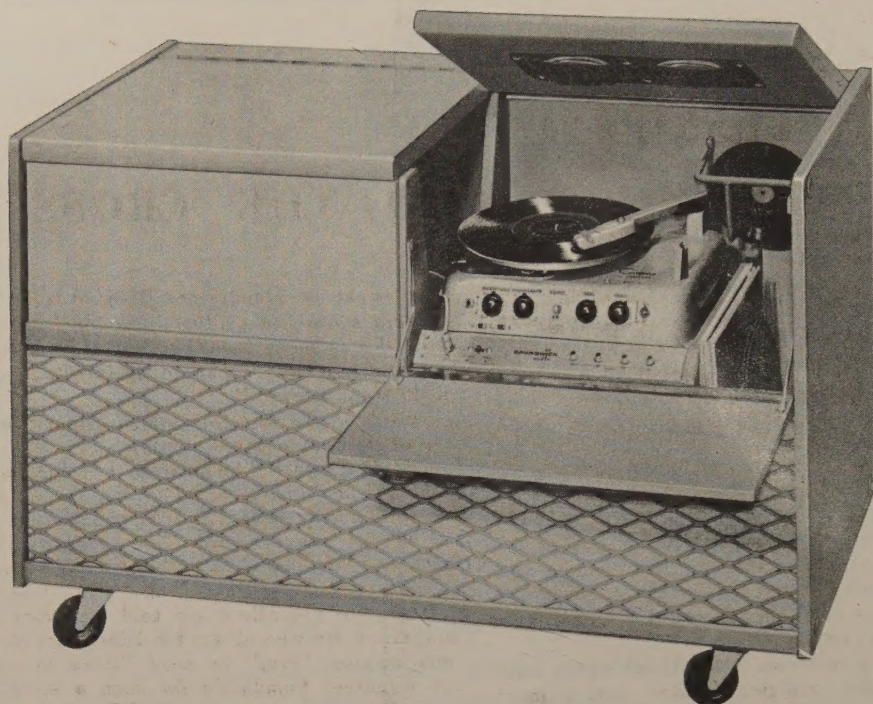
Two families in North Wingfield, Eng., were reported as planning to exchange homes on account of a mongrel dog.

Victor Humphrey and his family were served notice to quit their apartment in a public-housing project after refusing to part with the dog, despite a "no pets" rule.

Then Mr. and Mrs. Norman Falkes heard about it and offered to exchange their public-housing home in Holmwood for the Humphreys' apartment.

Kindness and sympathetic understanding have no boundaries.

Forsake not an old friend, for the new is not comparable unto him. A new friend is as new wine; when it is old thou shalt drink it with pleasure.

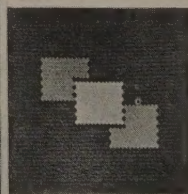
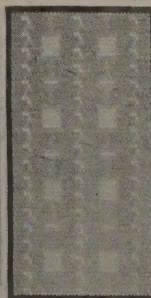
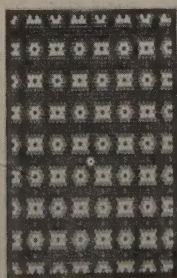


MOVABLE AUDIO CONSOLE
To Serve Multi-purpose duty as
**PUBLIC ADDRESS SYSTEM, RECORD
PLAYER, AUDIO VISUAL AID**

This unit introduced by the Brunswick-Balke-Collender Company, is designed for superior sound reproduction in classrooms, cafeterias, libraries, gymnasiums and auditoriums for such diverse activities as speech

correction, typing, music appreciation, language lessons, band instrument training and parties.

The Console features a Califone transcription player, twin 8" extended range concert speakers, a hand microphone, tape recorder storage accommodation, Stroboscopic 16, 33 1/3, 45 and 78 RPM speed selector and twin head sets as standard accessories — all compactly housed in a 47 1/2" X 22" Brunswick mobile cabinet.



ROYAL GUARDSMAN

The hazard of ladies' heels catching in floor mats which have openings between links is believed to have been solved by a new, radically different type of safety link designed by American Mat Corporation, Toledo, Ohio.

In the development of this matting there

has also emerged a surprisingly beautiful and new type of floor covering that now puts mats in the category of rugs and carpets.

Known as the Royal Guardsman, this new matting is made of extruded vinyl plastic. Contact your local dealer, or the American Mat Corporation.

GOSSIPS,

AND THE CROSS

G. IRVING BENSON

WHEN you look at the Cross, do not blame Pilate and the priests alone--remember the part the gossips played. They gossiped maliciously about the sad habits of Jesus. "He gets drunk!" they said. And there were plenty who believed

"A friend of publicans and sinners!" they said with knowing winks - "Birds of a feather flock together."

When you contemplate the brutal crucifixion of the best Man who ever lived, and consider who was responsible for that deed, the truth is that a heavy responsibility rests on the gossips.

A purgeon once said that if all men's sins were divided into two bundles, half of them would be sins of the tongue. The Bible has a great deal to say about ethics of speech, responsibilities of language and the tongue.

How rumor may ruin a character is dramatically shown in Lady Gregory's play, "Spreading the News." Disaster came to a man all because an innocent bit of news got getting worse as it passed from one person to another.

The tragedy that resulted could easily have been averted if someone along the chain had refused to believe what he heard until he had received sufficient proof. But each added a little to the tale and passed it on a shade darker than it was when it reached him.

The worst of the gossiping habit is that it sinks so rapidly into slander. Sheriffs wrote against a set of malicious, prattling, prudent gossips who murder character in a little time.

It is scandal that many people want to hear of, not praise; unless indeed, it be praise of themselves. The gossip thinks that he is somehow elevated if he can deprecate others. He wants to be interesting, and has news to tell.

George Meredith said that "a gossip is a fast of prey who does not even wait for the death of the victim he devours."

Henryson described Sir Galahad as one

Bourne Herald, Melbourne, Australia

"who spoke no slander nor listened to it."

Years ago a man said to me at lunch, "You know X (naming a man high in the State Government) has a loan of 10,000-lbs, free of interest from Y."

Now Y was a man from whom a loan even free of interest was too costly.

"No," I said, "I have never heard it and frankly I don't believe it." "Oh," he said, "everybody knows it, it's town talk."

When we parted I said, "I'm going to see X to ask him about that loan. I shall not mention your name but I owe it to him."

I went to his office and told him what I had heard. He was silent for a long incredulous minute. "No," he said "there is not the slightest foundation for such a statement. I'm not that sort of a fool."

As I left him he said "thank you for coming. I shall never forget this. No one else would have done it."

"O yes," I protested "any friend owes it to a man to protect his reputation."

We are not only responsible for what we say but for what we hear.

Said Dr. R. F. Horton: "I would not allow a known tale-bearer to come to the Lord's Table."

And yet Christ worked out no technique or program for the spread of His teaching beyond asking his friends to commend it and say a good word for him.

So wonderful is the tongue rightly used that in the Bible it is the symbol of the Spirit. It was by the tongue, by the word of Witness, that Christ bade his followers convert the world!

The spirit-controlled tongue was the symbol of conquest - the power by which the Church was to stand before Kings, to silence mobs, to confront the learned, to illuminate the ignorant and inflame the indifferent - the power by which, beginning in Jerusalem, they were to make Him known through all Judea, throughout Samaria and to the uttermost parts of the earth.

The tongue was to be their weapon in the war - man's speech to his fellow men, the conversation of one with another. A superhuman power using a human organ!

THE SERMON AS

EFFECTIVE COMMUNICATION

RICHARD K. MORTON

SERMONS today often just do not "get over." They may be scholarly, well-founded, full of meat, but as an example of the communication of ideas they fail.

Why?

For many reasons, of course, but here are a few of them:

1. Something about the bearing, voice, or manner of the preacher or about his choice of subject alienates the congregation at once. It may be a gaudy article of clothing, a flamboyant gesture, a peculiar pitch to his voice - or something else entirely. Usually it lies rather in the level upon which communication is sought. It may be a level, high or low, different from that of the congregation. A preacher must find the right "wave length", as it were -- and this comes from experience, knowledge of his own congregation, a continuing study of basic human needs and the current interests and concerns of his people.

2. It may come from "low voltage" - that is, the preacher does not really want to speak on this theme and has no very stirring or exciting convictions concerning it. He will not be convincing because he has not convinced himself.

3. Sermons today are so often ineffective because they lack depth of reference to Bible truths, basic human experience, and broader cultural interests. They are often aimed at the living of our times - but not the particular experience of a people. The congregation knows the conclusion before the preacher reaches it - there is no dramatic suspense. There is often little creative contribution to the freshening of the theme. For this reason the sermon is in many areas becoming less and less effective as a means of communication.

4. The sermon must be based on knowledge of God and the Bible, but this must be passed through the individual preacher's own thinking, prayer, and experience. All this is trite

enough, but what must be remembered also is that what is to be communicated must be enlivened and made dynamic by something which has made this truth a living, moving reality to the preacher. Preaching on Sunday grows best out of the accumulated prayer and calling and daily experience of the week, mixed with the preacher's entire background of study and reflection. He will choose themes as they emerge out of his weekly contacts with his God - and with his people. There must not only be relevance to his themes, but a personal intimacy which makes the sermon simply an inseparable part of the preacher's total linkage with his people during that particular week.

5. While there is no basic reason why it should be so, it appears to me that many of us lessen our capacity to communicate with ordinary folks effectively because we appear to feel we must adopt a special kind of sanctified voice and manner and set ourselves apart from ordinary mortals. I find that this is very often the case with school children -- and with college students. They will welcome someone talking to them unpretentiously, but are wary of the one who "preaches" at them with heavy and pointed moralizings.

In other words while a sermon is a message which God gives one of his chosen and ordained servants to preach unto His people, it is still in form a communication. If it is couched in austere, formidable language and delivered in a pontifical manner, it is not going to communicate much. It must not be a weary rehash of practical psychology which the congregation may know better than the minister, nor such involved and dry exegesis and exposition as to smother the interest of even the most homiletically minded. Its fate will rest to an important extent upon the preacher's general effectiveness as a communicator of ideas, feelings, and forces. If he does not "reach" people in other aspects of life, he is not likely to do it any better in a sermon.

*Dean of the Evening College and Chaplain
of the University, Jacksonville, Florida*

E BACHELOR PASTOR

'D LIKE to say a word for the bachelor pastor. I speak from little experience and even less authority - but speak nonetheless.

There are some who are inclined to feel that the bachelor pastor has never stood in line at the marriage bureau, nor paced the floor of the waiting room of the maternity ward, that before his salary should be "adjusted." However, there are other things to consider.

When the married man sits down to his supper it might be the fifth consecutive day that he has had ground beef, but it still seems palatable since his good wife prepared it differently each time. Not so fortunate is the bachelor who is daily faced with the same basic menu, served in the same way at the same cafe. It's not the taste; it's the cost. Eating out saps the strength from the money bag in a very real way.

1 He Eat Peanut Butter

Eating out consumes money; preparing one's meals consumes time. A bachelor can easily spend 15 to 20 hours a week preparing far more lavish meals for himself. There just isn't much free time in a pastor's schedule; preparing has to be slighted if he eats his own cooking. He has a tough decision; eat out or pay; prepare his own meals and waste time; or live away eating peanut butter.

Then there is the laundry bag's burden. It is only the expense of laundering (the married man has to make payments on the mechanical mangle that does his family's washing.) It is the cost of replacing the clothes prematurely caused by the corrosive action of the typical bachelor's cleansers. This can be an acute physical pain, especially for the man whose circumstances force him to the laundry.

The married man can enjoy his few free evenings at home with his family. This is wonderful relaxation and recreation at no cost. For the bachelor man an evening at home is usually far less pleasant. There is nothing quite so boring as one's own company. This means that the bachelor must usually go out to find recreation, and such recreation or amusement tends to come equipped with a cost of admission.

m 1040

One cannot overlook Form 1040. The married man automatically gets \$600 of tax free income because of his help-meet. The bachelor not only fails to reap this harvest, but must pay \$120 on the same amount. In terms of "take-home pay" the government makes a \$720 deduction against the bachelor. This is mentioned not to question the worth of the dependent but to show the basic disparity in being a "wife" or sans wife.

But all of the above bypasses the heart of the matter. The Scripture's concern for the pastor seem to indicate that his worth is not measured by the gold band on his ring finger, nor by the toys on the living room floor. The pastor's remuneration ought to depend upon his capacity to fill his office, not his ability to populate his parsonage.

If a pastor chooses the celibate life, and such a choice can be a very wise decision, he should not be penalized for his decision.

—Submitted by Donald Hoger, and
printed in the American Lutheran,
page 17, Vol. XL, No. 9.

IF MAN SHOULD REACH THE MOON

I'm sure you've heard or read about

The satellites in space:

How Russia and United States

Are in a rocket race.

To hear them talk, it won't be long;

For space they'll conquer soon,

And then what next will man attempt

If he should reach the moon?

If man should ever reach the moon,

There's one thing that is clear:

He'll ruin everything up there,

Just as he has down here!

With sin and crime, with lust and greed,

He's got enough to do—

To clean the mess he's made on earth,

And you know that is true!

The sickness and the want and fear,

The broken hearts and shame,

And hungry millions cry each day,

And man is all to blame:

I think we better set our sights

Above the moon and space,

And let's explore eternity,

While there is time and grace

It's not the moon we need to reach,

It's God Who put it there;

The One Who went to Calvary,

A rugged cross to bear:

For sins of men with wicked hearts,

He died one afternoon;

With faith in Him you'll have no fear

If man should reach the moon!

—Walt Huntly in Now

---From The Covenanters Witness

One may talk too much on the best
of subjects.

—Benjamin Franklin

AT 70, LAY WORKER VOWS HE'LL NEVER RETIRE from CHURCH WORK

AN active Christian layman since the days of Billy Sunday's Buffalo, N.Y., campaign, Seward S. Wells of 192 Wellington Road, says he will "never retire from the work of the Lord."

Mr. Wells is in demand as a speaker at religious functions, and is leader of several organizations.

"I haven't thought of retiring from anything yet, and I know that I will never retire from Christian work. Actually, I enjoy religious work more than my vocation, because in it I can see lasting results before my eyes," said Mr. Wells, operator of the Seward S. Wells Co., distributor of power machinery.

Mr. Wells began work in 1918, and last week-end was typical of his activity. Saturday night he mounted a truck in Waterloo to speak at an outdoor meeting of the Christian Businessmen's Committee of Waterloo. Sunday he went to Geneva to speak at a meeting of the Geneva Christian Businessmen's Committee.

A member of Prospect Avenue Baptist Church, Mr. Wells began his lay work in the old Billy Sunday Businessmen's Club, started during the Evangelist's visit here in 1918. He is a past-president of the Camp of Gideons, and also a past state president. Through efforts of the Buffalo Camp, about 95% of the hotels and motels in Erie County have Gideon Bibles in their rooms." "As soon as a new motel opens, we approach the manager," said Mr. Wells, "and usually we are very graciously received." He said that the Gideons also have placed Bibles in dormitories at the University of Buffalo, in some private schools in Buffalo, and in a number of suburban schools.

Mr. Wells also is president of American Mission for Opening Closed Churches, Inc., 1179 Delaware Ave., started about 15 years ago, the group purchases abandoned churches and "gets them on their feet again."

In Western New York, the mission helped to start Hunters Creek Interdenominational Church; in Java Village Interdenominational Church; Gage Chapel, at Smith Mills, near Silver Creek; Folsomdale Baptist Church, and the Village Church, Mt. Morris. The mission overseas the work of 37 pastors and workers operating 19 churches in eight states, said Mr. Wells.

He is past president of the Christian Businessmen's Committee of Buffalo and second vice chairman of the Board of the Buffalo Bible Institute.

"The most important thing a Christian layman can do is to give witness to his

faith," said Mr. Wells. "Speak up and tell others. People like to know what faith does for a man!"

A WASTED LIFE

IT IS indeed a sad and deplorable fact that multitudes of people waste their lives. They aim at nothing good, great, sublime and worth while. They merely exist, but do not truly live. God and the Christian religion has no place in their lives. They have no goal for which they are striving; no purpose for which they are living. They mark time, but do not use it to any great purpose. The precious moments, minutes, hours, days, weeks, months and years pass by and they make no preparation to meet God; neither do they help their fellow men live for God and heaven.

About all that can be said of countless millions of people is that they were born at a certain time and died at a certain time. Indeed they wield an influence, but it is not for the good of others, nor for the glory of God. They could have been saints, but they were not. They could have blessed their homes, their country, their nation, and maybe the world, but they didn't. They could have been soul-winners, but they were not. However, they might have caused, or helped to cause, many to be lost forever, thus failing to enter into the kingdom of God themselves and keeping others out. No doubt many of them could truthfully say in the language of the poet when too late to redeem their time, their golden opportunities, their lives and souls:

"Of all sad words of tongue or pen,

The saddest are these,

'It might have been!'"

A wasted life--think of it! One may waste money and earn more. One may waste his health and regain it. One may waste a fortune and gain another. One may throw away an opportunity and another may present itself. But no one ever wasted his life and redeemed it, or obtained another in its place. **THERE IS NO ROAD TO YESTERDAY!**

There is no road back to the yester-years where one may make a new start. This one life and then the results--the record to face for eternity. It is heaven or hell.

A wasted life--that's more than wasted gold, gems, diamonds, pearls, rubies, crowns, kingdoms and vast domains! **NO REWARD IS OFFERED FOR A WASTED LIFE!**

One may repent, perhaps, and be saved at the last moments, but he can't live his life again. O dear one, don't waste your life

--Walter E. Isenhour,

Taylorsville, North Carolina

THE CHURCH AT WORK



PRESIDENT PROCLAIMS DAY OF PRAYER

President Eisenhower has set aside, Wednesday, October 1, 1958, as a National Day of Prayer, and asks citizens of all faiths to pray in prayer for the nation and for all mankind, reported from Washington, D. C., August 6, 1958.

President Eisenhower's proclamation--in line with the congressional resolution stating that a day, other than a Sunday, be set aside each year when the people "may turn to God in prayer and meditation at the churches, in groups, and as individuals. The White House said it is the "president's intention for the remaining years of his term to designate the first Wednesday of October each year as the national day of prayer.,,

This will be done, it was explained, so that some clergymen who have missed seeing past proclamations will know far enough in advance when the national observance takes place.

There is opportunity to make a study of the needs, both National and individual, and in the PRAYER-HOURS according to the group and individual needs of the persons seeking Divine Guidance.

50,000 BOOKMARKS TO CITE VALUE OF RELIGIOUS STUDY

Preliminary plans for Religious Education Week, Sept. 20-28, 1958, include distribution of 50,000 bookmarks, proclaiming the benefits of Religious Education, was announced by the Rev. Mr. Wm. H. Tempest, in reference to plans for the Buffalo, N. Y., area.

Mr. Tempest, Chairman of the area plans committee, will be assisted by the Rev. Raymond F. Herzing, director of the Confraternity of Christian Doctrine, and Dr. Lazar Goelman, executive director of the Buffalo Bureau of Jewish Education.

Lists of books in the field of religious

education, recommended by the Buffalo-Erie County Council of Churches, the Confraternity and the Bureau of Jewish Education, will be distributed to all public library branches and to leading bookstores.

Window displays in the offices of the Niagara-Mohawk Power Co., and Iroquois Gas Corp. will direct attention to the religious education. Buses will carry announcements of the special observance, outside and inside, with materials and printing donated by various printing firms; "Trailers" in motion picture theaters will emphasize the importance of religious education.

'CORRECT DRESS' NOT A FILM, But It's a Hit at Box Office

Two Theaters Demand that Youths Wear Proper Clothes; Leather Jackets Banned.

"In the interest of promoting better youth in the Twin Cities, anyone wearing . . .

Boots . . . Shorts

Leather Jackets

Dungaree . . . Bermudas

Peddle-Pushers

will not be admitted! These rules will be strictly enforced."

"And they have!" exclaims the manager of Dipson's Star Theater, Tonawanda, N. Y.

The dark blue sign with bold white letters has hung in the Star's box office window for more than a year now. A replica of it stares out of the box-office window of the Riviera Theater in North Tonawanda.

Now They Watch the Screen

The better-dress program has brought a "great improvement" in the teen-age behaviour in the theater, says Mr. Tauriello. "We have eliminated all rowdyism in the theatre, all destruction."

Before the program, he recalls, the sloppy dressers "felt they could parade up and down the aisles and do as they pleased."

"But better clothes seem to put them in

a different frame of mind. Now they come in primarily to enjoy the picture.

"In the beginning there were a few unfavorable comments from teen-agers, but when they found out we weren't discriminating because of age - limiting it to under 18, for example - they conformed readily."

Lauded the Plan

Some teen-agers admitted to the manager "they felt better" in neater clothes.

Across the canal, Riviera manager has had similar results. He also emphasizes that "the ban applies to all, young and old."

Although many adults wearing forbidden-ideas get angry when they are turned away, most have praised the idea. "We've even had people who came from far-away places go across the street and buy suitable clothing," remarked one manager.

He recalled a New York City man who came in with his dungaree-clad 15-year old son. "We thought it was one of the best-ideas we had ever seen," he said, "and took his son back to where they were staying to change clothing. He said: 'They should have done this in New York a long time ago.'"

Attendance Increases

The campaign has fostered individuality as well as respectability. "It broke up a lot of gangs," said one manager. "They used to come in groups of six, seven, eight."

Several civic and church groups have joined in promoting better dress in all public and social activities, said the two managers.

They agree that attendance has increased since the program was instituted. It puts a little higher presitge on the theater and it makes a better place of entertainment, said one manager.

Here is one area of present-day problems where church leaders need to join public officials in both business and civic work, in their effort to curb "Rowdyism" and what it develops in the youngster-groups. The co-operation of parents must be the first goal, even if many of the parents have provided the "example" of Careless Dress. Let us bear in mind that there are many of today's parents who harbour complexes -- resentments against those who may have neglected them, punished them too severely for minor offenses, or just didn't care what they did, or didn't do, so long as they kept away from them. -Editor.

The sun may shine today, even though rain
was forecast

MORE CHURCHES NEEDED

The Methodist Church spent a half-billion dollars in the past 5-years constructing new and improving old church buildings, disclosed in January, 1958, at Buck Hill Falls, Pa., and Dr. Bonneau P. Murphy, executive secretary of the church's Board of Missions told the group's annual meeting "the church established 900 new congregations and built new churches in every state.

He added "there are still 1286 new congregations worshipping in temporary quarters."

Because of the predicted population increase, Dr. Murphy figured, "that it may be necessary in the next four years to organize 350 new congregations annually - or just about one new Methodist church a day."

CRIME SYNDICATE POWER GROWING, WARNS U.S. ATTORNEY

Addressing a lawyers' meeting in mid-March of this year, U. S. Atty. Paul W. Williams, is quoted as saying the "crime syndicate collects its own revenues, issues edicts, enforces decrees and carries out its own executions."

"This invisible government," he continued, "has employed the techniques of the business world for organization, development and management of crime in this country."

"A nationally-organized crime syndicate is assuming the proportions of a *SECOND GOVERNMENT*," said Atty. Williams, and calls it "a vicious empire, built on greed, murder, violence." The crime network has developed into two major segments, operating out of Chicago and New York City, and apparently linked by the Mafia, the international underworld crime and terrorist organization.

Mr. Williams said "the New York and Chicago syndicate segments each has a 'board of directors.' From these 'criminal subsidiaries' throughout the country purchase 'franchises' and the subsidiaries pay an annual tribute for protection."

This item was sent to the editor by a law-abiding Citizen, who believes that a "Prayer Campaign" in the Christian Churches of this greatly-blessed land of ours would help U. S. Attorney Williams to overcome this National menace, and help in barring the entry of Criminals from other lands, in our country.

Do you ever wonder what your mission in life is? Why not ask Him, and follow His instructions? It is the one sure way!

ORLD CHRISTIAN ENDEAVOR
Meeting, Frankfort, Germany, July 23-27, 1958

More than 100 delegates from the United States and Canada attended the 13th Convention of the World's Christian Endeavor Union, Frankfort, Germany.

Twelve to fifteen thousand Christian Endeavorers from around the world were expected to attend this gathering, held in the spacious Festival Hall; the theme: "Christ, the Light of the World."

Dr. Daniel A. Poling, President of the World's Christian Endeavor Union, was scheduled to give the keynote address; Dr. Earle W. Gates of Derby, New York, president of the International Society of Christian Endeavor, was also scheduled to give a major address.

64-members of the International Fellowship Tour to Europe left Idlewild Airport in NYC Saturday, July 12, to visit London, Amsterdam, Brussels, Cologne, enroute to Frankfurt.

Following the Frankfurt Convention tour party members were scheduled to journey to Switzerland, Italy, the French-Italian Riviera, and France before returning to NYC on August 1. Headquarters of the World's Christian Endeavor Union and the Int'l. Society of Christian Endeavor are both at 1221 East Broad St., Columbus, Ohio.

CONCRETE TAKES ON NEW FORMS IN CONSTRUCTION

In the competition among new materials in the building industry an old one - concrete - is stepping out today in fresh forms, according to a report on July 21, 1958, New York, Associated Press.

It is challenging some of the newer curtain walls - those of glass, aluminum, stainless steel, ceramic-covered steel, bronze - as well as the older supporting walls of brick, stone, and wood.

And the new forms of concrete are aiming at the house building market as well as the commercial and industrial ones.

Pre-casting of ordinary concrete is one of the new methods builders are using. Architectural Record, trade publication of F. W. Dodge Corp., says only four basic pieces of panels are being used to put together the Parke-Davis warehouse and office building near San Francisco.

The process is said to cut building time and therefore costs.

One Hundred GOOD STORIES And How to REMEMBER THEM

This hand book, arranged by Felix Berol and copyrighted by him in 1914, published by Funk & Wagnalls "For the Exclusive

use of Felix Berol's Mail Course Students."

The subscriber seeking a copy of this booklet should inquire of the publisher.

It may be that a copy could be secured at a "used book store" at a reasonable price.

THE MINISTER'S ANNUAL

Anyone having an extra copy of volume Six or of volume Ten, please write The Expositor, P.O. Box 81, East Aurora, N. Y., giving price. There are requests for each of the above volumes.

There are still a fair number of volumes 13 and 15 in stock at the above address, and orders are being filled in the order received.

DEDICATION DAY

Have you ever tried getting away from bell ringing in an every member canvass? If not, I think you might find this suggestion helpful. The church announced through the church bulletin and paper that a certain day of the week was to be set aside as DEDICATION DAY. On this particular day everyone was to go to the church sometime during the day and sign a pledge card for the coming year. A worship center was arranged at the front of the auditorium with lighted tapers. On another table were the pledge cards and just below the worship center was a little gilded chest into which the cards were dropped after being signed. This made the signing an act of dedication. Organ music was furnished throughout the day. The day was climaxed by a prayer service in the evening, and the people felt that their giving that year was truly an act of worship.

--Rev. Glenn E. Wagoner, Greenfield, Indiana.

For RALLY DAY and SUNDAY SCHOOL

Write to Standard Publishing Company for catalog and samples of glossy post cards in color, certificate of promotion, name cards, and other items designed for awakening the interest and creating enthusiasm for the plans developed to create increase in membership, and regular attendance.

The Potato's Social Influence

In answer to your inquiry about the article on the above subject, J.L.D., you will find it on page 660, Aug. 7, 1958, issue of The Watchman-Examiner, as printed in The New England Almanac. Inquire at your local library.

A good day's work, nets a good night's rest.

A SERVICE FOR THE DEDICATION OF MEN TO THE SERVICE OF GOD

Many forms of dedication services have been printed in *The Expositor*, and there is continuous request for additional services. The following, by Dr. W. B. Millard, Methodist pastor, will be helpful to many pastors in building their own dedication services, during the present hours of unrest, search for faith and hope to overcome what is fast developing into national and international dilemma - fear of what lies ahead. The outline here given can be adapted for use with any group, affiliated with the Church.

The Service

"Coronation"

Prayer

"Hail to Our Star Gemmed Banner"

Scripture Lesson—Matt. 10:24-39

"Battle Hymn of the Republic"

Dedictory Service for the Enlisted Sons of our Church.

Leader—To the freedom of humanity and the equal rights of man:

People—We dedicate our sons.

Leader—For the establishment of democracy and the overthrow of tyrants:

People—We dedicate our sons.

Leader—For the deliverance of the world from the menace of militarism:

People—We dedicate our sons.

Leader—For the guaranty of the freedom of the seas and the safety of all nations:

People—We dedicate our sons.

Leader—For a curb to the grasping greed and the insolent ambition of autocrats:

People—We dedicate our sons.

Leader—To the securing of the inviolability of treaties and good faith between the nations of the earth:

People—We dedicate our sons.

Leader—For the protection of weak nations in normal development along their own lines of language, customs and ethical ideals:

People—We dedicate our sons.

Leader—For the deliverance of heroic Belgium from the iron heel of tyranny.

People—We dedicate our sons.

Leader—For the restoration of Alsace Lorraine, Poland, Armenia and every other tortured and bleeding fragment of earth to its rightful place in the economy of nations:

People—We dedicate our sons.

Leader—For the support of our blood relations of sturdy England and our ancient allies of gallant France:

People—We dedicate our sons.

Leader—For the quenching of the world conflagration by destroying the torch-bearing terrorists.

People—We dedicate our sons.

Leader—For the overthrow of the hordes who ravish women, slaughter children, torpedo neutral passenger ships, blow up hospitals, make air raids on peaceful and unoffending villages, blacken the face of the earth and poison wells:

People—We dedicate our sons.

Leader—For the abolition of all war by defeating the wanton makers of war:

People—We dedicate our sons.

Leader—For the defense of our country, the protection of humanity, the honor of the flag and the glory of God:

People—We dedicate our sons.

"Star Spangled Banner."

Address—"Our Debt to Our Boys."

"America."

PORTABLE COLOR TV SYSTEM that CAN OPERATE from BATTERIES developed at RCA LABORATORIES for CLOSED-CIR- CUIT USES

A fully transistorized portable color television system using so little power that it can be operated from automobile-type storage batteries has been developed experimentally by scientists of RCA, Dr. V. K. Zworykin, Honorary VP of RCA, announced.

The laboratory system, contained in two compact units weighing a total of only 65 pounds, uses 75 watts less power than the sealed-beam headlights of an automobile and can be run either with batteries or a fixed power supply.

The system is designed for closed-circuit application in industry, defense, education and research. According to Dr. Zworykin, it promises ultimately to extend the application of color television "into new fields where compactness, portability and operating economy are essential." He emphasized at the same time that the laboratory equipment contains a number of components which are not yet commercially available.

The 2 packages comprising the experimental system are a 20-pound camera that employs three developmental RCA half-inch Vidicon pickup tubes, and a 45-pound control and monitor unit about the size of a suitcase. The equipment uses some 300 transistors, including several still in the developmental stage. The only vacuum tubes in the system are the three half-inch Vidicon camera tubes and a black-and-white viewing tube for monitoring.

"Among the potential uses for this experimental transistorized system are certain types of classroom instruction, remote observation of industrial and research processes in which color is a controlling factor, field pickup for color telecasting, military field reconnaissance, and sales promotion. In each of these applications, such characteristics as compactness, portability and low power consumption either from batteries or from a fixed power supply, may frequently be of major importance."

SERMONS



UNFINISHED BUSINESS

THE CHRISTIAN'S TASK

IN THIS UNFINISHED WORLD

CECIL C. URCH

"What unfinished business?" queries the Chairman of the Board. And usually there is, for there is always unfinished work, waiting us.

What about this world we live in? It's not finished by any means. For some three billions of years God has been engaged in the process of creating the universe. When first He created man, He gave him a commission, "Complete this world which I have begun." As long as man inhabits this planet, earth, we must work with God to complete His creation.

We ought to be glad because we have this perennial task, recalling that "man is immortal until his work is done," and that God has called us to be His co-workers. As the earth's surface is constantly undergoing change by the action of wind and rain, heat and cold, so we Christians are in process of becoming. As John writes, "We are children of God now, beloved; what we are to become is not apparent yet, . . ." (*1 John 3, Moffatt's Trans.*)

Psychologists tell us that we are molded by the things to which we give our undivided attention and devotion. So, the artist who is forever seeking beauty, trying to interpret it, will bear in his face the marks of his profession. The wind and the sun leave their indelible brand on the farmer, and his working with the soil makes him something of a poet, a bit closer to God, Who set Adam in the Garden "to dress it and to keep it." The distended veins and bleary eyes of a confirmed drunkard are brands which cannot

First Presbyterian Church, Woodstock, Illinois

be concealed from the discerning eye. No matter what your profession or trade may be, the things you love will leave their brands upon you. We do well, then, to heed the words of St. Paul, ". . . keep in mind whatever is worthy, whatever is just, whatever is pure. . . ." (*Pbil. 4:8. Moffatt's*)

The outside of a book may be a thing of beauty, but it does not tell the reader what is inside it. A man, too, may put on a false front, like the Pharisee who went up ostensibly to pray, but actually to boast of his remarkable integrity and achievements. But the other man was humble. With bowed head he prayed, "God, be merciful to me, a sinner!" We need no sage to tell us that the humble man "went down justified."

God knows that we are unfinished creatures and He never takes us at face value; He looks inside our hearts, to the motives there. ". . . man looks at the outward appearance, but the Eternal looks at the heart." (*1 Sam. 16:7. Moffatt's*). God knows, too, that the truly great man is humble; he is under no compulsion to put on a show to impress others with his importance. Only charlatans and hypocrites boast of their great powers and accomplishments---- they are desperately--trying to "kid" themselves.

One wintry night in my graduate-student days, I was awakened by a clatter outside my door. It was after midnight. I went to investigate and found a bedraggled young man who looked hungry, cold and friendless. So I invited him in for a midnight snack by the fire. Even before we had introduced ourselves, he burst out, "I'm a psychologist!" I later learned that he had flunked elementary psychology at the University.

We Christians ought to wear some label to reveal what kind of folk we are. As the poet says, "It wad fra' mony a blunder save us . . ." I like Bobby Burns' poem, "To a Louse." He was sitting in Church. Ahead

of him sat a very proud and self-satisfied woman. She was fashionably dressed and had a grand air. But lol as she worshipped a louse crept out of her bonnet and crawled around in full view of the poet. Hence the prayer,

"O wad some power the Giftie gie us

To see ourselfs as ithers see us!"

That's a good prayer for us Christians in our unfinished world. We may not like what we see. Good-- then let's change it! "We are children of God now, beloved; what we are to be is not apparent yet, but we do know that when He appears we are to be like Him -- for we are to see Him as He is."

WHAT IS YOUR ACCENT?

H. LOVERING PICKEN

Matt. 26:73. "Your accent betrays you."

(R.S.V.)

IN the window of a little shop where you can buy all you want from a pound of bacon to a frying pan, or from a pair of nylons to a bottle of cough mixture, there has hung for several years a cage in which a canary called Joey lives. Every now and again he fills the shop with his song. The louder the customers chatter the louder does Joey sing!

Now, about two years ago, another cage was hung close to Joey's and in this lived Bluey, a cobalt blue budgerigar, who though very handsome certainly could not sing. The best he could do was to make a shrill chattering noise and play little tricks with a mirror and a tiny bell.

But Bluey, if he could not sing, could and did listen - listen with his little head cocked to one side and his bright, beady eyes fixed on Joey the canary, his throat puffed out like a little feathered ball, the while he warbled.

As the weeks passed by, Joey and Bluey became great friends. Then one day a most surprising thing happened. It had been a busy morning. One by one the customers had come and gone, and Joey had been singing his very best to them all. But now the shop was empty and all was quiet. The woman behind the counter was writing her customers' orders, when suddenly she heard a low, soft warbling and then gentle trilling which grew louder and stronger as it went on. She glanced at the canary's cage but he was busily pecking his seed, and then she saw to her astonishment that it was Bluey, Bluey the budgerigar, singing, imitating the canary exactly but for the difference that he was not so shrill, his song was like a contralto version of the canary's.

The news of Bluey's singing soon got around. Even the newspaper men came to

hear him and to write about him in the papers. Just fancy a 'Budgey' singing like that! 'How wonderful!' every one said, and as I myself listened to him I thought - *That is what comes of a Budgey living with a Canary!*

You remember the sad and sorry story of how Peter denied his master. He was trying not to be recognized as he stood there in the court of the Judgment Hall where His enemies had taken Jesus, but it was no use. One who questioned him said, 'of a truth thou art one of them; for thy speech betrayeth thee.' Your accent-gives you away!

Peter was a Galilean fisherman and his accent was unmistakable, as much so as a fisherman's from Brixham in Devon would be if heard in the streets of London. Peter had but to open his mouth and every one knew he belonged to Galilee.

But for three years he lived with Jesus and listened to Him, until Jesus came to mean more to Peter than anybody or anything else in the world. A rough-spoken Galilean fisherman! That was Peter! Perhaps he would never lose that Galilean accent, not entirely; and yet after living with Jesus and in spite of this sorry time, when in a moment of desperate anxiety he denied Him, one morning Peter began to speak with another accent. It was the *accent of Jesus*, that of a Christian. No longer the rough, boastful, self-assertive fisherman's talk, but the Galilean accent of his master, with all the sweet, soft harmony of love. You can read in St. John's Gospel, ch. 21, all about that wonderful morning when, after the Resurrection, Jesus showed Himself to His disciples.

What is your accent, I wonder? Perhaps some one hearing you might say, "Oh, he's a Cockney" or "She's a lassie from Lancashire" or whatever it is; but living with Jesus and with those who love Him, listening to Jesus as you read your Bible or pray,

Swinbrook, Oxford, (The Expository Times)

think about Him, your's will be the Christ-
s accent. People about you will know at
without your saying, that *you belong-*
sus, that you are one of HIS company,

that you ARE a Christian. This be our pray-
er --

LORD SPEAK TO ME, THAT I MAY SPEAK
IN LIVING ECHOES OF THY TONE.

FOUR ANCHORS

HENRY DAVID GRAY

27:29 "They cast four anchors out of
the stern and wished for the day."

At the bow of a great ship there are two
enormous anchors. Each weighs about
20 tons. Every vessel is required by
to carry these anchors; for the anchor
an implement of first importance in navi-
on. On it depends the safety of the ship
time of storm. Centuries of experimenta-
of engineering, of design, of chemis-
have produced the anchors of today;
safeguards of the ships that dare the
my seas.

The 27th chapter of Acts is the story
the storm. The president of a great New
land college once called that story the
latest known description of maritimelife
ancient days. St. Paul was being taken
Rome to appear before Caesar. The ves-
bearing him ran into a storm. The winds
and beat upon the ship, driving her be-
them like a cork. The sails were down,
cargo was thrown overboard, the life
was hauled in, and even some of the
r was cast into the sea. Still the storm
ed. It was night, a black and sightless,
less night. Sailors kept sounding for
th, "20 fathoms," "And when they had
a little farther . . . 15 fathoms." Land
ahead somewhere in the inky black-
s. The sea was becoming shallower.
then fearing lest (they) should have fall-
upon rocks (they) cast four anchors out
the stern, and wished for the day." Their
anchors held; they fixed the storm-tossed
firmly to the ocean's floor 'till the shad-
s fled and daylight dawned once more. The
anchors saved the ship. When thunder
ckes about us, when lightning strikes in
lives, when trials, temptations, sorrows,
disappointments rage about us, we, like
y, wish for the day, need four anchors for
soul.

Four anchors? Why four? Would not one
d anchor suffice? Why did St. Paul's
p have four anchors aboard?

None of the books called "commentaries"
ls why there were four anchors on that
up. Their silence makes one curious. Why

th Congregational Church, Hartford, Conn.

four? Why? The answer was found in an old
volume on the sea, published in the middle
of the last century. There were four anchors
aboard St. Paul's ship because Roman law
required all great vessels of that day to
carry four anchors. Each anchor had a speci-
al purpose. And down to modern times the
great ships of the sea have been required
to carry the same four anchors - at least in
both the Anglo-Saxon and French naval fleets.

What were these four anchors? What was
the function of each one of them?

1. The **FIRST ANCHOR** on St. Paul's
ship was called "the stream anchor." It
was the smallest of the four. In our day
this anchor is sometimes called the "drift
anchor" or even the "sea anchor." On ves-
sels of fair size it is made by filling a bar-
rel with cement, and with a stout rope sunk.
The stream anchor has a specific function.
Plowing against a river current, like that
of the St. Lawrence, the Mississippi, or
the Columbia; mariners toss the stream an-
chor out of the stern, and drag it along be-
hind them to keep the ship on even keel. It
It is the **STABILIZER** of the ship. The
stabilizer of the ship? Is that not exactly
what good habits are to the Christian? They
will not hold when the storm is great, but
they will suffice to keep us on the right
path in the thousand small emergencies of
life. Habits govern much of our life. Good
habits stand by us in time of need. Habit is
the stabilizer of life even as the stream an-
chor is the stabilizer of the ship. In driv-
ing an automobile we learn to do all the
complicated but necessary actions with our
eyes, hands, feet, and brains automatical-
ly. We learn to drive from habit, and the
more habitual our driving becomes the bet-
ter driver we become. A doctor learns to
operate by watching another doctor, then by
assisting the surgeon. At length, by much
practice, he becomes able to do in his own
right that which he has seen done by another.
As his actions become habitual, he becomes
more and more successful as a surgeon. In
any of the great emergencies of life we act
through what we term "second nature" -
through habit.

Habit is the stabilizer which keeps us on an even keel. There are many people who spend time, thought, and energy making decisions which they ought not to have to make. Many elementary decisions should be made by habit. It should not even occur to you to steal, to lie, to hurt. Long since,—you ought to have settled into the very marrow of your character the habit of telling the truth, the habit of courtesy, of making decisions instead of drifting, and other kindred habits. When you have done that, you have put aboard the ship of life a stream anchor which will stabilize in myriad small crises which meet you. Good habit is the stabilizing stream-anchor of life.

2. The *SECOND ANCHOR* on St. Paul's ship was called the "small bower anchor"; so named because it was carried at the bow. Much larger than the stream anchor, it too has a specific function to perform. In a harbor, like Boston, New York, or San Francisco, when mariners wish to *keep the ship from drifting* they cast out the small bower anchor. It sinks down to the ocean floor, grips there and holds the vessel firmly ——— against the pull of the tides.

Is that not precisely the function of high ideals in the Christian life? Are they not as a small bower anchor which can oftentimes hold the ship of life at firm anchorage when the tide goes out, when public opinion is against us? When the drift of life is strong, the dream of life needs to be stronger. This is the importance of ideals.

On Round Top at Northfield, where Dwight L. Moody and his wife lie buried, a young man made three high resolves. Later, at an eastern college, he was bid to a fraternity. The first degrees went easily. Then toward the close of the initiation, he was handed a bottle of liquor and told, "All right now Bill, drink that and give us a good show." There rose within him the ethical ideals he had cherished, the self-control he admired, and the lofty character he hoped to obtain. "No," he said, "I cannot."

He had a vow! And what is a vow? A vow is a high resolve made in a time of clear vision and held to in a time when the vision has passed because we trust the decision—of that *HIGH HOUR*! He had a vow. He had an ideal! His ideal was his stay in time of need. It was the small bower anchor which kept him firmly fastened to the basic soil of noble living.

Do not be afraid to put your ideals high. Build them carefully and intelligently. Practice them constantly and zealously. Express them constantly and zealously. Express them often and clearly. Do not be afraid of them; for in time of temptation they will be to you as the small bower anchor of the soul.

3. The *THIRD ANCHOR* in St. Paul's ship was called the "great bower anchor." In ancient times it was generally twice the size of its smaller companion. Today, the bow anchors are usually twins, and frequently weigh as much as 20 tons. The great bower is carried for a specific purpose. When the winds blow and waves beat upon the ships so that an anchor over one bow is insufficient, then, the mariners cast the great bower over the other side of the bow. The tide, the wind, the waves may blow, but with anchors over both sides of the bow, the ship rides back secure upon the waves. The purpose of the great bow is to *strengthen and support the small bower*.

Is that not precisely the function of a real friend in the Christian life? A good friend is the great bower anchor of life who can strengthen and support our efforts to live in the light of our ideals. The anchorage of intimate family life, Christian fellowship or close friendship, is of incalculable worth. Together we can accomplish what alone we could not do at all. Is there someone beside you in these pews who has been a great bower anchor to your soul? Are you a great bower anchor for someone else? If you are not then you have yet to learn the full meaning of the name "Christian." If this church is not a company of men and women who are to one another as great bower anchors in time of need, then this church has yet to merit the full meaning of the title "Christian." The touch of human hands and the magic of human sympathy and understanding are of incalculable worth in keeping the ship of life secure amid the storms. We can suffer for each other in sorrow, aid each other in disaster, and encourage each other always. We can do more than that. We can so live as to inspire one another. Tolstoy puts into the mouth of a 15-year old Nikolenka the words, "Father! Father! yes, I will do that with which even he shall be satisfied." The example of a father who had long since been dead was for that boy a great bower anchor in time of need.

Over the years we enter into a succession of relationships with our fellow men. Some become our heroes, our acquaintances, our companions, or our intimate friends. If we go where there are good people we make good friends. And if we make real Christians our friends, when times of storm arrive we too, like Nikolenka, possess a great bower anchor which will support and strengthen us. Friends are the great bower anchor of the soul. "The friends thou hast and their adoption tried, grapple them to thy soul with hoops of steel." They support and strengthen all of life.

Down amidships lies the *FOURTH ANCHOR* on St. Paul's ship. It was called the "sheet anchor." 'Twas hard to find the meaning of this word "sheet," but in an edition of a well-known encyclopedia it was uncovered. "Sheet" is derived from the same root and means "best hope" or "last refuge." That is just what the sheet anchor is. It is the "best hope" or "last refuge" of the ship. On a great modern vessel it may weigh as much as 40 tons. All other anchors serve their purposes, and save them well. But confidence aboard comes because there lies amidships an anchor which will hold through any storm that blows. It is "a best hope" and "last refuge." Is that not precisely what the in-dwelling spirit of God is to the Christian soul? It is the sheet anchor of life, the safe-keeper of the soul. Habits may break, friends may give way, friends may desert, but by the spirit of God we are anchored to the infinite and cannot drift. This anchorage in God is a strange and wonderful equipage for life. When we know it is our mainstay as a safe-keeper of the soul, we need not fear the blustering winds that chance may play upon us; we rest secure upon the Rock. Active in prayer, in constant fellowship in right doing, and in good will, we experience the inner security of a power greater than any earthly storm can overwhelm.

This is the in-dwelling spirit of God. I cannot describe it to you; for it beggars description. I can only point you to those to whom it dwells; to Francis of Assisi, who dwelt in the snow, ready to bear anything which the world might bring to him, to Grenfell in Labrador afloat on his ice-bergs, to Livingstone and Schweitzer in Africa, and to the quiet saints in our own midst who have faced the worst storms that life can bring, undaunted and unbowed—smiling through it all. I can only testify that when the waves have rolled high about my own life, when habits have given way, when ideals have been insufficient, when friends have been understood or deserted; then the one true anchorage has been the spirit of God in Christ. This is the sheet anchor of the Christian. This is the safe-keeper of the soul.

Wishing for the day? Yea, what one of us is *NOT WISHING* for the day? The light about us is often dark, and the way ahead is often unclear. If only we could wait until dawn we might ride out life's storm in safety! So thought the sailors of old, "fearing lest (they) should have fallen on rocks, (they) cast four anchors out from the stern, and wished for the day." So operate was their condition, storm driven and tempest tossed, that they could not get

the anchors out over the bow! But they got them out. Their anchors held. The dawn came. They were saved; saved because the anchors held!

Four anchors are needed aboard every ship of life. The stream anchor of good habit to stabilize, the small bower of high ideals to be our stay, the great bower of friendship to strengthen and support, and the sheet anchor of God's in-dwelling spirit to be the safe-keeper of the soul.

WHO DO YOU SAY THAT I AM?

H. RICHARD RASMUSSEN

THE question: "Who do you say I am?" is a very central one for the Christian faith. Jesus asked this question of his disciples toward the end of his ministry on earth. One person, a friend of mine, has called it the Ph. d. question of the Christian faith.

This question coming when it did, toward the close of Jesus' ministry, shows that some questions should be asked and answered only after experience has had a chance to do its work. Jesus wanted answers to the deep questions of religion to come out of life and living. In the beginning of his association with his disciples he faced them with a moral challenge: "Follow Me."

Our question: "Who do you say I am?" is the kind of question that must have a personal and individual answer. It is a question in the dimension of faith and therefore existential and sharply personal. The existentialist would say that just as no one can take a bath for another, each must take his own bath, so no one can answer this question for you; you must answer it yourself.

And your answer is big with decision!

This meditation therefore must be: Who do I say that this Man is? I do not know what he is for you. I share with you Who I say He is, hoping it will help you make up your mind and your answer.

I. First then, I say he is a disturber. He disturbs my complacency as no other character in history. Some of his teachings are comforting; much from him is healing; but how much is disturbing.

When he said: "Be ye therefore perfect, even as your father in heaven is perfect," who can but tremble? Does that not disturb

University Presbyterian Church, West Lafayette, Ind.

us in our conventional goodness? Dr. Torrey of Yale says these words should read: "Be ye all-inclusive in your goodwill—even as your father in heaven includes all." Does that not disturb us in our parochial loyalties, our separate denominations, our segregation practices?

This man tells me I must not look at a woman to lust after her and if I do I have committed adultery with her. Can I say I am guiltless? I must not cherish anger in the heart; I must love my enemies, do good to all who hate me; I must lay up no treasures on earth; I must seek first the kingdom of God and his righteousness; that greatness lies in service to others, not from them.

Who can be complacent after this?

Robert Browning, in the "Ring and the Book", represents Caponsocchi as comparing himself at his best with the new ideal of "perfect as the father in heaven is perfect" suggested by Pompilia's purity, and as breaking into the cry: "O great, just, good God! Miserable me!" This is my confession in the presence of this Man. He disturbs me and but for the grace he brings with his disturbance, I would hate him.

II. Again, he is the Realist among fools and dreamers. We do him great wrong when we call him idealist. Some call him a poetic dreamer, a man who loved flowers and little children, a sentimental figure, but obsolete for our hard and practical world of satellites, bombing planes and power blocs.

When Woodrow Wilson at Versailles spoke of a peace without vengeance after World War I, Clemenceau of France scoffed and said: "You talk like Jesus Christ." And Woodrow Wilson was dismissed by hard and shrewd, practical men, called realists. And the result? Hitler and the second World War!

For all our armaments, we know that peace if it comes, must be built on the basis, not of superior striking power, but superior justice, shared freedoms, economic assistance helping depressed peoples to a better life. And what is this but loving our neighbor? There is a Moral Order here and this Man is its Representative and it will not back injustice, selfishness, prideful materialism, denial of basic freedoms, rejection of spirit. Somehow everything we do that is combative, cruel selfish, sooner or later, breaks down. About this, this Man is both right and relevant. Love is the groundwork of the universe and we must learn how to implement it for survival.

It's our only hope. He is the way life works best. He is the way and the truth and the life.

III. He is the world's conscience and moral standard. He is the norm by which we judge goodness. Consciously or unconsciously, we think of goodness and mercy and right in the light of this Man. Why do we revere Wilfred Grenfell of Labrador fame in service? Why St. Francis of Assisi? Why Albert Schweitzer? Why except that they embody something of the spirit of this Man and so are "good" or "noble" or "right" in degree. We respect the Buddha on a Sunday and Sunder Singh because in certain ways their lives approximated that of Jesus. He is not of all our religious, moral and ethical judgments.

IV. He is the Christ. He was the Messiah of God come to do a redemptive work. God the Son came into a human life in this Man through an obedience so complete, that the "Word became flesh."

Jesus was a complete and whole man. He was not man but a man. It is wrong to say "Jesus is God." It is not wrong to say that in him God's love and purpose dwelt, in his body. God found in this man a window clear, his full light could shine through; instrument so perfect in tune, he could sing his full song.

When we speak of him as "the Word" Logos, what we mean is that God said it and through him his everlasting love and saving grace. Here we see both God and man in their true dimensions and all within the limitations of a human life.

What is important on the matter of whether Jesus was the Christ or not, is less whether he said he was and more "Was he?" Those of us who believe he was—is, do so because of the redemptive power and new life that flows from him. Does obedience and faith in him have a reconciling effect on us? It does. Does he save when we meet his conditions? He does. Does he bring God to us? He does.

We know our faith in him to be something more than wishful fantasy because our faith is validated by opening the door into love and peace and power.

It was John Middleton Murray who asked this question: "If Jesus had been an ordinary kind of man, it would not now, ninety hundred years after his death, be striving to prove that he was." What do you say? Who do you say this man is?

"O thou of God and Man the Son
Thee will I cherish
Thee will I honor."

Dignity grows with assurance that talent is being used as God intended us to use it.

ILLUSTRATIONS

DRAMA IN THREE SENTENCES

"I am a leper, the father of three young children, two boys and a girl. About six months ago my wife died. Seven weeks ago I had to have my leg amputated." So writes a man to the American Mission to the Greeks. These words in a letter struck the reader like a blow! What can one do in the face of such desperate circumstances? Heal this man of his leprosy? Restore his wife to life? Bring back his amputated limb? Our hearts sink, but — we read on:

"The purpose of this letter is to ask if you could possibly help me to buy an artificial leg so that I can walk and be able to work to support my destitute children. Please don't close your heart to my appeal. May God bless you for all your good work for our less fortunate brothers. You may believe that everything I have written you is absolutely true. God knows that I tell the truth, and I am sure that He will take care of me and prompt you to help me. With much love in Christ," —Emmanuel Kounelakis.

Not a word of complaint, — just a request to be allowed to work, and an expression of faith in God. What can one do but bow one's head and ask the Lord to comfort, bless and relieve this poor man in his sorrow and need? At the same time we should ask the Lord to show us what we should do to answer our own prayers — and his.

—From *The Covenanters Witness*.

HE EVANGELIZES FROM HIS BED

This story of the witness of a bed-ridden Christian in Japan has been written by Rev. Ivan F. Dornon of East Palestine, Ohio, a Methodist missionary living and working in Tokyo:

Mr. Kawamura, though a young man of only 28, has spent the last sixteen years in a bed with heart trouble. After our pastor, Mr. Kajiuchi, led him to Christ, his life once again became happy and meaningful, in spite of his sorry physical condition which will not permit him even to sit up. By writing letters from his bedside he has become much evangelizing and has led several others to accept Christ. He has never been to church or even seen the building but participates in the services each week through prayer.

About once a month, Mr. Kajiuchi makes the one hour journey by foot through the mountains to his home. I went with the pas-

tor on one of these visits. Mr. Kawamura's face seemed full of peace and happiness in spite of its thinness and whiteness. We read the Bible, prayed, sang hymns and Mr. Kajiuchi gave a short summary of the sermon he had preached that week. Mr. Kawamura recalled with vividness the day, the hour, the very moment when he had been "saved by Christ," and what a wonderful change it had made in his life. As we sang again the hymn "Blessed Assurance," which he had sung at the time of his baptism, tears came into his eyes. His one hope for this life is that some day he may be well enough to go to church.

The Methodist Christian Advocate

INSPIRED LEADERSHIP was the dream of THEODORE ROOSEVELT, says Biographer, Carleton Putnam

Carleton Putnam of Washington, former chairman of Delta Airlines, addressed a large audience at Chautauque Institute, New York, re: The 26th President's "Early Pattern."

"The American democracy envisioned by Theodore Roosevelt emphasized the role of its political leaders," said the speaker.

Mr. Putnam has published the first volume of a planned 4-volume biography of the — Hero of San Juan Hill, and says that "Theodore Roosevelt believed that a democracy needs strong leadership, who should properly inform and inspire the people and not merely consult Gallup polls."

"Theodore Roosevelt's entire life was molded by the forceful character of his father who set high standards," said Mr. Putnam. "His father was a religious man full of energy and well-doing, and T. R. was unusually devoted to him. Some unpublished diaries make this clear."

The speaker said "that Theodore Roosevelt would probably object to today's sociology, which is attempting to promote a class-LESS SOCIETY!"

"The new sociology books stress the idea that we can achieve this goal by stopping unfair treatment," said the speaker. "Roosevelt would have preferred greater attention to the concepts of EARNING and DESERVING!"

"He believed that men should be given what ever they deserve," continued Mr. Putnam. "He believed in democracy, but he didn't believe that each person was entitled to the same thing in life — but ONLY what they earned and DESERVED!"

WORLD WANTS MEANING in RELIGION

"The world is calling for a religion that can be experienced and become the center of life.

"People have become tired of religion as a sideline, as extra baggage, as something beau-

tiful but not necessary.

"People want a religion that gives meaning, courage and purpose and purity to life. They want a religion that brings the individual into personal contact with God and then sends him out to bring others to the great physician.

—*Rev. Robert J. Ferris, Community
Church of the Nazarene, Kenmore, N.Y.*

KOREAN BABY-LIFT NEARS 1000 MARK

Harry Holt's baby-lift totaled 983 on July 25, as the grizzled farmer left with 81 orphans for adoption in the U. S., according to an Associated Press report, Seoul, Korea.

Aboard the chartered Korean National Airlines plane were 27 boys and 54 girls, shepherded by Mr. Holt, his daughter, Molly, and several nurses. Most of the children were under three years.

Mr. Holt and his wife raised six children of their own on their ranch at Creswell, Oregon, before he began finding American couples to adopt Korean war orphans in 1955. Eight of the orphans on his first Planeload were adopted by Mr. Holt himself.

This time Mr. Holt is pushing to get to Eugene Oregon by Monday, July 28. There on Monday, the first eight orphans he adopted become American citizens.

LEGION of VALOR hears CHAPLAIN HIT SHALLOWNESS

People of the 20th Century "have failed to realize the tragedy of vicarious suffering and therefore are in danger of losing their eternal heritage," said Rev. R. O. Liesinger, Episcopal chaplain of the Veterans Hospital, Buffalo, N.Y., in a recent address.

Mr. Liesinger, a World War II chaplain and infantry officer, told delegates to the Army-Navy Legion of Valor reunion at the opening memorial service at the Statler-Hilton: "We have failed after two devastating world wars to realize our prime purpose for being given the gift of life.

"Our end is not personal happiness that leaves our responsibility," he said. "On this day when we honor men who have done more than their duty, the tragedy is that we find a world seeking personal happiness without a sense of responsibility to God.

"There is a shallowness of thought, feverish excitement and obsession for material pursuits. We must learn the simple fact that, for society to survive, some men are always having to die that others may live. There is no gain except through loss - no life except through death."

THROWING GEMS AWAY

I saw a youth throw gems away

And then go forth to gather stones,
And heard him laugh and lightly say:

"These gems belong to crowns and thrones
Or those who have far higher aims
Than lie along my earthly beach,
Or who put in their earnest claims
For things beyond my mortal reach."

The gems were purposes sublime

And noble aims that all should prize,
And plans by which we each may climb
The path that in the future lies,
To heights that make us useful men,
Whatever place in life we fill,
Whether to wirl the fluent pen,
Or work in busy mart or mill.

He cast aside the gems of prayer,

The gems of honesty and truth,
And seemed for nothing great to care,
Although he was a handsome youth
Who could have filled a worthwhile place
Somewhere within his earthly realm,
With beauty shining from his face,
Awaiting Heaven's diadem.

The stones he gathered in their stead
Were stones of idleness and sin,
And mental food on which he fed

That never helps a soul to win,
Nor blesses others on life's road
Who ought to have a lifting hand,
That they may bravely bear their load
While passing through this pilgrim land.

He gathered stones of unbelief

In God and His eternal word,
And seemed to reach for ev'ry sheaf
Against the truth of which he heard;
Also he gathered stones of lust,
Of selfishness and wrong desires,
And built on nothing we can trust,
And nothing that uplifts, inspires.

We cannot throw life's gems away

And ever hope to wear a crown,
Or reach the heights where we shall stay
With men of worth and true renown;
For by these gems they won their fame,
And wreathed the laurels for their brow,
And left the world a noble name,
To whom, in true respect, we bow.

—*Walter E. Isenhour
Taylorsville, N.C.*

There are two things to aim at in life: First, to get what you want; and, after that, to enjoy it. Only the wisest of man-kind achieve the second.

—*Logan Pearsall Smith*

BOOKS

EXPOSITOR SUBSCRIBERS ARE BOOK MEN

From EXPOSITOR Book Reviews they select books for their personal libraries, their Church libraries, their Sunday School libraries, their parish Educational Department, their Study Groups and Special Classes. Hence these BOOK REVIEWS render a vital service, monthly, to Ministers, Parishioners and Publishers, highly esteemed for over half a century by all three.

SEEKING AND FINDING GOD

Devotions for 40 days. Roy Pearson, Abingdon. 112-pages. \$2.00

Beginning with a Scripture passage, each of these 40 devotions suggests thoughts and questions for self-examination and concludes with a perceptive and beautifully worded prayer. Each meditation seeks a deeper insight into an aspect of God's nature and life.

The author, dean of Andover Newton Theological School, Newton Centre, Mass., is the author of "The Hard Commands of Jesus", "This Do - and Live", "Here's a Faith for You." He is a graduate of Harvard and Andover Newton; a Congregational pastor.

THE NEW TESTAMENT in MODERN ENGLISH, Translated by J. B. Phillips, Macmillan. 575-pages, including Index and Maps. \$5.00. Publication date Sept. 15, 1958.

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translation by Lightfoot, edited and completed by J. R. Harmer. Included are all the writings generally known as The Apostolic Fathers: The Epistles (genuine and Spurious) of Clement of Rome, The Epistles of St. Ignatius, Epistles of St. Polycarp, Martyrdom of St. Polycarp, Teachings of the Apostles. The Epistle of Diognetus, Fragments of Papias, Reliques of Elders Preserved in Irenaeus. Each is given in full with an informative introduction.

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God is a Living Entity
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Vilmos Vajta was born in Hungary, but now is a Swedish citizen. He studied at the Universities of Lund and Uppsala. He is Director of the Department of Theology of the Lutheran World Federation.

THE INTERNATIONAL LESSON ANNUAL, 1959. A Commentary on the Uniform Sunday School Lessons. Edited by Charles M. Laymon; Lesson Analysis by Roy L. Smith. Abingdon, 448-pages, 6 1/2 x 9 1/2, \$2.95

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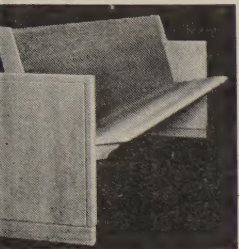
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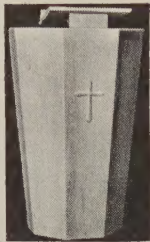
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formation and on discoveries made by ar-
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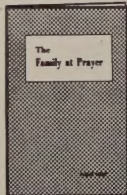
The author is Curator-in-Chief of the
French National Museums, Prof. at Ecole
des Hautes Etudes, Paris, and Director of the Mari-
ne Archaeological Expedition.
Translated by S. H. Hooke.

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tween Babylon and the Jewish people.

Translated by Beatrice Hooke.

PREFACE TO PASTORAL THEOLOGY.
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HERDING. Seward Hiltner. Abingdon.
240-p. 9½X6½, \$4.00.

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— Abraham Lincoln, 1862

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GENERAL	ARTICLES
Bachelor Pastor 63	Bachelor Pastor, <i>Hoger</i> 63
Book Reviews 77	Effective Com- munication, <i>Morton</i> 62
Church Methods 65	Gossips and <i>Cross, Benson</i> 61
Concrete in Con- struction 67	Lay Worker Will Never Retire, <i>Wells</i> 64
Correct Dress 65	Wasted Life, <i>Isenbour</i> 64
Come Syndicate 66	When You Lose Loved Ones, <i>Osborne</i> 58
Of Prayer 65	SERMONS
Dedication Day, <i>Wagoner</i> 67	Four Anchors, <i>GREY</i> 71
Four Anchors, <i>Grey</i> 71	Unfinished Busi- ness, <i>URCH</i> 69
Gossips, <i>Benson</i> 61	Who Do You Say I Am, <i>RASMUSSEN</i> 73
Illustrations 75	Your Accent, <i>PICKEN</i> 70
Stable Color TV 68	ILLUSTRATIONS
Sermons 69	A Drama in 3- Sentences 75
Service of Dedi- cation 68	Chaplain Hits Shallowness 76
Wasted Life, <i>Isenbour</i> 64	Evangelizes from Bed 75
When You Lose Loved Ones 58	Inspired Lead- ership 75
	Korean Baby- Lift 76
	Meaning in Re- ligion 75
	Throwing Gems Away 76
	Two Things to Aim At 76
	SCRIPTURE TEXTS
	I—Illustrations
	S—Sermons
	1 Sam. 16:7 (S) 69
	Matt. 26:73 (S) 70
	Acts 27:29 (S) 71
	Phil. 4:8 (S) 69
	1 John 3:2 (S) 69

In prosperity it is very easy to find a friend;
but in adversity it is the most difficult of all
things.

— Epictetus

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I was afraid and so I ran;
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— ELLUANNE TERRILL



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That in the human plan
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If it does not make the man.
Why build those cities glorious
If man unbuilt goes?
In vain we build the world, unless
The builder also grows.

—Edwin Markham.

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